Mathura Yatra

The Advent Place of Lord Sri Krishna

Vraja Mandala Parikrama

Important places to visit in Mathura:

1. Sri Krishna Janmasthana

2. Sri Lal Varaha and 3. Sri Sveta Varaha Temples

(Useful information: Sveta Varaha temple can be reached by taking the left-side lane just besides the famous Dvarakadisa temple towards the Manik Chowk. At the chowk there is a signboard for the temple. Along the same street, on top of the hill is the Sri Lal Varaha Temple.)

4. Sri Kaliya Mardana, Sri Dauji Ki Haveli and Sri Laxmi Narayana Temples

(Useful information: They are situated adjacent to Sri Lal Varaha Temple at Manik chowk.)

5. Sri Padmanabha Ji Temple

(Useful information: This temple is located on the Inner Parikrama Marg of Mathura, which is locally known as Sri Mathura-puri Antargrahi Parikrama Marg. Take the Papad Wali Gali and walk towards Gopal Mandir on a narrow side road and climb further up. The exact location is: 808 Ratan Kund, Mathura. Satrughna Temple and Padmanabha Ji Temple are located nearby.)

6. Kubja Bhavan - The House of Kubja

(Useful information: Kubja's House is at a short distance from Rangesvara Mahadeva Temple and can be reached by taking a path going from just behind. Alternatively, one can also visit here by coming from Vraja Mandala Parikrama Marg. The exact location is: House No- 1698, Holi Gate, Krishna Puri Colony, Antapara. Located in Sri Rangesvara Mahadeva Bagichi.)

7. Kamsa Tila and Rangabhumi - The Wrestling arena of Kamsa

(Useful information: This is located a short walk from the famous Sri Rangesvara Mahadeva temple.)

8. Sri Rangesvara Mahadeva Temple

9. Visrama Ghata and Yamuna-Yamaraja Temple

10. Sri Kapila Varaha Temple

(Useful information: This temple is on the banks of Ashkunda ghata near famous Dwarkadisa temple and close to Visrama-ghata.)

11. Satrughna Temple

(Useful information: This temple is located on Papad Wali Gali near Gopal Mandir in downtown Mathura. It is a short walk from the famous Dwarkadisa temple. There is a big signboard in front of the temple.)

12. Dhruva Ghata

(Useful information: It is situated to the south of the Bengali ghata in Mathura on the banks of Yamuna River. It is on Vraja Mandala Parikrama Marg.)

13. Sapta Rsi Mandira - Rsi Tirtha

(Useful information: It is a 5 mins walk from Dhruva-ghata to the north of Bengali-ghata on Vraja Mandala Parikrama Marg.)

14. Bali Tila

(Useful information: *It is on a small hillock near Surya-ghata, 200 meters walk from Sapta Rsi Mandira, while going towards Kubja's House through the back road leading to the famous Rangesvara Mahadeva temple.)*

15. Ambarisa Tila, Cakra Tirtha and Durvasa Muni Asrama

(Useful information: It is not easy to locate Ambarisa-tila as there is no signboard, and not many locals know the significance of this important tirtha. Entrance is through Sri Baba Jaharveer Mandir. On top of this board, "Taposthali of Maharaja Ambarish" is engraved in a black stone. The nearest landmark is RCA College, Kacchi Sadak, Vrindavan Road.)

16. Lord Nrsimhadeva Temple

(Useful information: This is located directly across the main lane that goes to Sri Bhutesvara Mahadeva Temple.)

17. Sri Adi Varaha, Balabhadra Kunda, Uddhava Ji Temple, Baldeo Ji Temple and Gaudiya Matha

(Useful information: It is located near the Bhuteswara Mahadeva temple at Panchayati Halwai Bagichi, directly opposite to Balabhadra Kunda on the lane that goes besides Lord Nrsimhadeva temple.)

18. Sri Bhutesvara Mahadeva Temple

19. Sri Dirgha Vishnu Temple

(Useful information: It is situated near Bharatpura Gate on the Ghiya Mandi Road. From Mathura Railway Junction head towards west and turn right towards Hathras-Mathura Road then turn right at Chandra Software technologies, pass the Mathura Roadways Bus workshop and take first left towards Junction road. Turn left at SR Computer Annexe onto Junction Road. Pass by Bagh Bahadur Chowki. On the left is Dirgha Vishnu Temple at Kotwali Road, Chowk Bazaar, Mathura.)

20. Sri Kesava Ji Gaudiya Matha – Where A.C. Bhaktivedanta Swami Prabhupada accepted Sannyasa

(Useful information: It is situated close to Sri Rangesvara Mahadeva Temple and a short walk from Kamsa-tila.)

21. Sri Dwarkadisa Temple

22. Sri Vijaya Govind Ji and Sri Govardhana Nathji Maharaja Temples

(Useful information: Sri Vijaya Govind Ji temple is located at Chatta Bazar. Sri Govardhana Nathji Maharaja Temple is located near Sri Dwarakadhisa Mandira.)

23. Kamsa Qila - Residence of Kamsa

24. Sri Gaura Govinda Gaudiya Matha

(Useful information: It is situated close to Potra Kunda and Sri Krishna Janmabhoomi.)

PS: This article is also published on website -

Mathura Yatra | The Advent Place of Lord Sri Krishna | Vraja Mandala Parikrama

The glorious city of Mathura, the advent place of Lord Sri Krishna, is situated 10 km from Vrindavana and is one of the seven most sacred cities (*sapta-puris*). Srila Rupa Gosvami describes in *Upadesamrta (Nectar of Instructions)*, Mathura as superior even to Vaikuntha. Mathura is shaped like a half-moon. When Lord Caitanya travelled to Vrindavana, He came to Mathura first. *Sri Caitanya-caritamrta, Madhya-lila 17.156* describes, "When Sri Caitanya Mahaprabhu entered the city of Mathura, He took His bath at Visrama-ghata. He then visited the birthplace of Krishna and saw the Deity named Kesavaji. He offered His respectful obeisances to this Deity."

Mathura-puri is endowed with unique temples and ancient deities. Apart from Sri Krishna Janmasthana, the Advent place of Lord Krishna, there are several important places worth visiting as per the list above. Mathura is situated on seven hills and surrounded by various forests (*vanas*) and *kundas*. In the *Nectar of Devotion, Chapter 12*, the glories of Mathura are described as follows: In the *Varaha Purana* there is a statement praising the residential quarters of Mathura. Lord Varaha tells the men of earth, "Any person who becomes attracted to places other than Mathura will certainly be captivated by the illusory energy." In the *Brahmanda Purana* it is said that all the results of traveling on all the pilgrimages within the three worlds can be achieved simply by touching the holy land of Mathura.

Visrama Ghata is at the centre of Mathura city. Along its edge are 25 ghatas, 12 on either side. 'Visrama' means "rest". Lord Krishna rested here on the banks of Yamuna River after killing Kamsa. Lord Varaha also rested here after His victory over Hiranyaksa. *Bhakti-ratnakara* describes the glories of Visrama-ghata and Mathura. Lord Varaha is known as Dharani-dhara because He held the earth on His tusk. At Visrama-ghata, He is still holding the earth, highlighting the fact that Mathura is spiritual and not part of the earth. On 9 October 1932,

Srila Bhaktisiddhanta Sarasvati Thakura initiated the first Vraja Mandala Parikrama from Visrama-ghata.

Mathura is ordained by four ancient and exquisitely beautiful deities of Lord Varaha, namely *Sri Sveta Varaha, Sri Lal Varaha, Sri Kapila Varaha and Sri Adi Varaha*. ***Sri Sveta Varaha Temple*** is a very important temple in Mathura and is home of the white *(sveta)* deity of Lord Varaha. It can be reached by taking the left-side lane beside the famous Dwarakadisa temple towards the Manik Chowk. *Srimad-Bhagavatam 3.11.35 states, "The Sveta-varaha appearance of the Lord is the first birthday of Brahma. The birth date of Brahma is in the month of March, according to Hindu astronomical calculation. This statement is reproduced from the explanation of Srila Visvanatha Cakravarti Thakura. In the beginning of the first half of Brahma's life, there was a millennium called Brahma-kalpa, wherein Lord Brahma appeared. The birth of the Vedas was simultaneous with Brahma's birth."*

Sri Lal Varaha Temple is adjacent to Sveta Varaha, on top of the hill. This exquisitely beautiful Sri Lal Varaha is reddish in color. In *Varaha Purana, chapter 163, verses 15-69*, Lord Varaha personally narrates the appearance and history of the Sri Lal-Varaha murti. There was a great *brahmana* by name Kapila who was devoted to Lord Varaha. He made by his mind an image of Varaha and was worshiping it every day. Kapila was propitiated by Indra, and pleased at this, he gave him this deity. Indra worshiped this deity with devotion and delight. When the demon Ravana conquered *Indra-loka*, he saw this deity in the splendid palace of Indra. He prostrated before the Lord. Ravana then went near and attempted to raise the deity to put it in his Puspaka vimana, but he could not. Surprised at this, he profusely offered his prayers to the deity. The Lord then assumed a little form, and so he was able to lift him and place him in his Puspaka. Ravana installed this deity in Lanka. When Lord Ramacandra slayed Ravana in the battle, Vibhisana offered everything to Rama. Lord Rama said, "O Vibhisana, I shall not have anything to do with all this. You may give Me that deity of Varaha alone which was taken from the city of Indra. I shall take it to Ayodhya and worship it every day". Vibhisana then gave Rama the Lord Varaha deity and Sri Rama installed it at Ayodhya and worshipped it there for 110 years. *Ramayana* describes that when the demon Lavanasura was creating disturbances in Mathura, Lord Rama sent Satrughna to Madhuvana to kill him. Lord Rama gave Satrughna this deity of Lord Varaha for His protection. When Lavanasura was slayed, Satrughna installed the deity of Lord Varaha in this old temple. In the 1930s, when Srila Bhaktisiddhanta Sarasvati Thakura took his parikrama party to this temple, he certified the history of this ancient Deity. The *pujari* here has the signature of Srila Bhaktisiddhanta Sarasvati. Being requested by Lord Rama, Satrughna ruled Mathura after slaying Lavanasura.

Adjacent to Sri Lal Varaha temple are the exquisitely beautiful and unique deities of ***Sri Kaliya Mardana, Sri Dauji Ki Haveli and Sri Laxmi Narayana. Sri Kapila Varaha Temple*** is on the banks of Ashkunda ghata near the famous Sri Dwarkadisa temple. Lord Varaha washed His hair here after slaying the demon Hiranyaksa. ***Sri Adi Varaha Temple*** is opposite Balabhadra Kunda near Sri Bhutesvara Mahadeva temple. Ancient ***Satrughna Temple*** is located on Papad Wali Gali near Gopal Mandir in downtown Mathura. Satrughna ruled Mathura after He slayed Lavanasura. This temple stands as a testimony of this pastime. ***Sri Padmanabha Ji Temple*** is the abode of the two magnificent deities of Lord Vishnu. It is located on the Inner Parikrama Marg of Mathura and was also visited by Lord Caitanya.

Kubja Bhavan is the house of Kubja, the hunchback maidservant of Kamsa. *Srimad-Bhagavatam 10.42* describes that when Krishna and Balarama were walking on the streets of Mathura, Kubja gave Them the fine ointments that she was carrying for Kamsa. In return, Krishna stepped on her toes with His lotus feet, took hold of her chin and lifted it, thus straightening her spine, transforming her into a beautiful woman. Lord Krishna also reciprocated by visiting her house sometime after killing Kamsa as described in *Srimad-*

Bhagavatam 10.48. Kubja's house is a short walk by taking the backroad from Rangesvara Mahadeva temple and has beautiful Krishna-Kubja deities.

Dhruva Ghata is where Narada Muni instructed Dhruva to go to Madhuvana to worship the Supreme Lord. Situated to the south of the Bengali ghata on the banks of Yamuna River, there is an ancient temple here on a small hillock, where we can have the unique and rare *darsana* of Dhruva Maharaja. At ***Sapta Rsi Mandira,*** the *sapta rsis*, namely Kasyapa, Atri, Vasistha, Visvamitra, Gautama, Jamadagni and Bharadvaja performed the *yajnas*. It is a 5 mins walk from Dhruva-ghata. ***Bali Tila*** is the sacrificial arena of Bali Maharaja and where the astonishing pastime of offering three steps of land to Lord Vamana took place. It is a 200-meter walk from Sapta Rsi Mandira.

At ***Ambarisa Tila***, Maharaja Ambarisa observed the Ekadasi fast for an entire year, and the pastime with Durvasa Muni took place when he arrived as an unexpected guest at the time of breaking the fast, as described in *Srimad-Bhagavatam Canto 9 chapters 4-5*. Nearby is *Cakra-tirtha* where Maharaja Ambarisa pacified the Sudarsana cakra by offering various prayers. *Durvasa Muni Asrama* is just across the Yamuna River from here. At ***Sri Kesava Ji Gaudiya Matha***, A.C. Bhaktivedanta Swami Prabhupada accepted sannyasa in 1959 from Bhakti Prajnana Kesava Gosvami Maharaj. Sri Sri Radha-Vinoda-bihari are the presiding deities. It is near Sri Rangesvara Mahadeva temple. Ancient *Lord Nrsimhadeva Temple* is directly across the main lane that goes to Bhutesvara Mahadeva Temple. The rare and unique ***Sri Uddhava Ji and Baldeo Ji Temples*** are located next to Balabhadra kunda near Bhutesvara Mahadeva temple. *Sri Bhutesvara Mahadeva* is a *dik-pala,* protector of Mathura. He is also one of the four *kseta-palas*, protectors, of Vrajabhumi.

Sri Dirgha Vishnu Temple is the oldest temple in Mathura, established by Vajranabha, the grandson of Lord Krishna. Exquisitely beautiful, Sri Dirgha Vishnu with Lakshmi Ji standing behind with folded hands grace the altar. Lord Caitanya visited this temple as mentioned in *Sri Caitanya-caritamrta Madhya-lila 17.191*. At ***Sri Dvarkadisa Temple*** one can have the blessed darshans of Lord Dvarakadisa. ***Sri Vijaya Govind Ji Temple, Sri Govardhana Nathji Maharaja Temple, Kamsa Qila*** - the residence of Kamsa is nearby. Under a tree near *Sri Gaura Govinda Gaudiya Matha*, Lord Caitanya chanted His japa, gazing at Sri Krishna Janmasthana which is nearby.

Lord Caitanya's Visit to Mathura: *Sri Caitanya-caritamrta Madhya-lila chapter 17 verses 154 to 191* describes Lord Caitanya Mahaprabhu's pastimes in Mathura. When He visited the birthplace of Krishna and saw Kesavaji, He chanted, danced and made loud vibrations. Everyone was astonished to see His ecstatic love. Simply by seeing Him, everyone was maddened with love for Krishna. Everyone began to chant, "Hari Hari" and there was a great uproar. He met a Sanodiya *brahmana* who was a disciple of Srila Madhavendra Puri. Although he belonged to a lower class, seeing his pure unalloyed devotion to Lord Krishna, Lord Caitanya bestowed His blessings upon him by accepting lunch at his place. The Lord visited all the places of pilgrimage in Mathura. Thereafter, He visited the twelve forests of Vrindavana and was filled with great ecstatic love. *Sri Caitanya-caritamrta Madhya-lila chapter 18 verses 35 to 48* describes that the famous Gopala Deity that was worshiped by Sri Madhavendra Puri at Govardhana came to Mathura for a month at the house of Viththalesvara to bestow His audience to Srila Rupa Gosvami when he became old.

Lord Krishna and Balarama in Mathura: Krishna has three-fold pastimes - the *Vraja-lila, Mathura-lila and Dwarka-lila*. *Srimad-Bhagavatam Canto 10 chapters 1 to 3 and 41 to 51* describe the pastimes of Lord Krishna in Mathura. *Hearing about Krishna-lila is the boat by which to achieve the ultimate goal of life. Except for an animal killer or one who is following a policy of suicide, every intelligent person must strive to understand Krishna and His activities.*

Sankarsana appears in order to increase the love of Krishna. He is known as Baladeva. One may take auspicious strength from Him to become a devotee of the Lord. Therefore, He is also known as Balabhadra. (*Srimad-Bhagavatam Canto 10 chapter 1)*

Reaching Mathura: Mathura is located between the golden triangle of Delhi, Jaipur and Agra and can be reached from all three cities via roadways, railways or by air. It is 10 km from Vrindavana, 145 km to the south of Delhi and 50 km to the north of Agra. All the major express trains stop at Mathura.

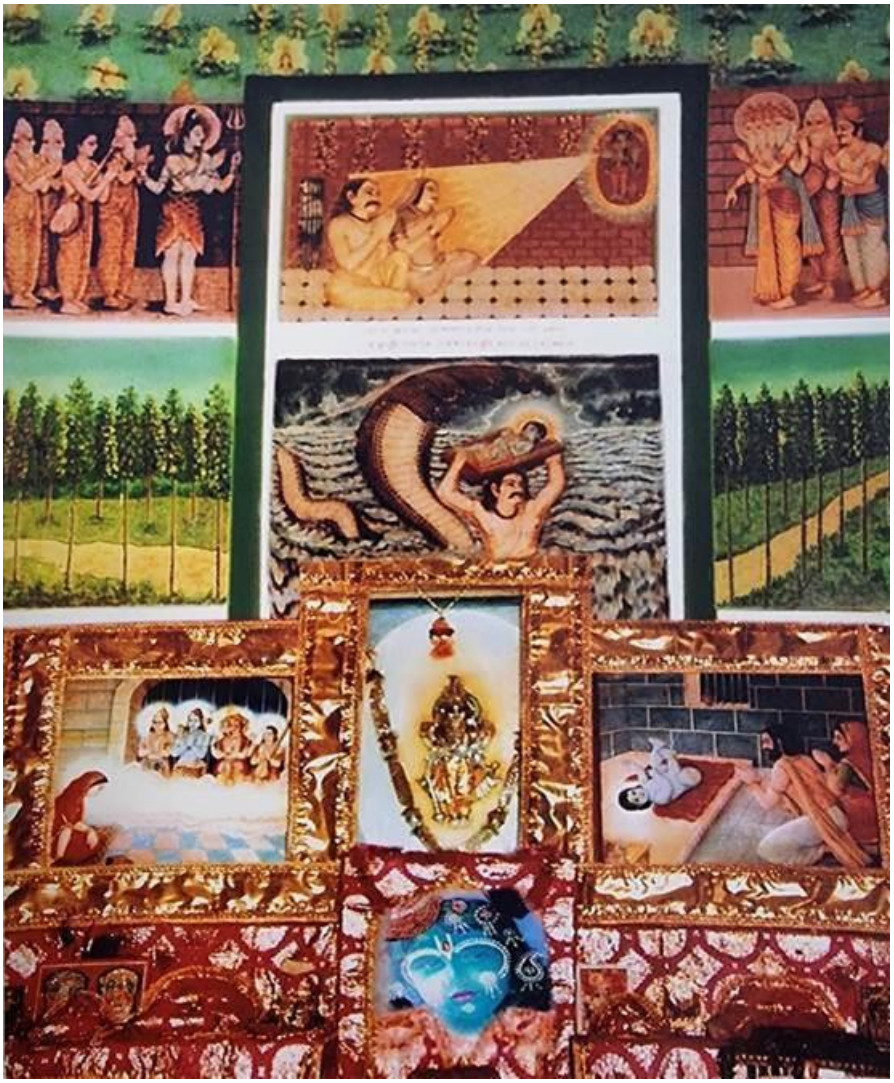
1. Sri Krishna Janmasthana

Lord Krishna appeared here as the eighth son of Devaki and Vasudeva inside the prison cell of Kamsa. The actual spot inside the prison cell where the Lord appeared has beautiful bas-relief portraits of Vasudeva carrying baby Krishna across the Yamuna, four-handed Krishna appearing to Vasudeva and Devaki, and demigods offering prayers with folded hands.

Outside the prison cell is a magnificent building called Bhagavata Bhavan, which is the abode of the most gorgeous and breathtaking deity of Sri Kesavadeva. Sri Caitanya Mahaprabhu stands on a separate platform facing Them. Sri Sri Sita, Rama, and Laksmana are on the right altar and Sri Sri Jagannatha, Baladeva, and Subhadra are on the left altar. All 18,000 verses from the *Srimad-Bhagavatam* are engraved in copper along the path that circumambulates this altar. The original Kesavadeva deity was one of Vraja's four main deities installed by Vajranabha. Lord Krishna's grandson, Vajranabha, built a temple here to commemorate Krishna's birth. *Padma Purana* describes the glories of visiting the Lord's birthplace during the month of Karttika: *"Those persons who have entered into the birthplace of Krishna even once in the month of Karttika certainly obtain the inexhaustible Supreme Lord Krishna." (Mathura-mahatmya, text 220)*

Sri Caitanya-caritamrta Madhya-lila 17.156 purport states, "At the present moment, the temple of Kesavaji is very much improved. At one time, Kesavaji-mandira was attacked by the emperor Aurangzeb, who constructed such a big mosque there that the temple of Kesavaji was insignificant in comparison. But with the help of many rich Marwaris, the temple has been improved, and a very large temple is now being constructed, so that the mosque is now appearing diminished in comparison. Many archaeological discoveries have been made there, and many people from foreign countries are beginning to appreciate Krishna's birthplace. This Krishna consciousness movement is attracting many foreigners to the Kesavaji temple, and now they will also be attracted by the Krishna-Balarama temple in Vrindavana." **Potra Kunda** is a large kunda situated next to Krishna Janmasthana. It was the bathing ghat for Devaki and Vasudeva.

Sri Krishna dwara – the main entrance of Sri Krishna Janmasthana in Mathura



Photos of Lord Krishna that were recovered during the excavation at His birthplace

Beautiful and blessed darshans of Sri Sri Radha Krishna at Bhagavata Bhavan, Sri Krishna Janmasthana

Photos of Lord Krishna that were recovered during the excavation at His birthplace

Potra Kund – Bathing ghat for Devaki and Vasudeva

The Advent of Lord Krishna

When Lord Krishna took His birth as the son of Vasudeva and Devaki, He told them that He had appeared in His Vishnu form just to convince them that He was the same Supreme Personality of Godhead.

2. Sri Lal Varaha Temple

Sri Lal Varaha Temple is adjacent to Sveta Varaha, on top of the hill. It is the most charismatic and exceptionally beautiful Lal-Varaha or Syama Varaha. It is reddish black in complexion. The important pastime of the appearance of Sri Lal Varaha is described above in detail.

Sri Lal Varaha

Sri Lal Varaha

3. Sri Sveta Varaha Temple

Sri Sveta Varaha Temple is on the left-side lane beside the famous Dvarakadisa temple towards the Manik Chowk. Sveta-Varaha is the white *(sveta)* deity of Lord Varaha. *Srimad-Bhagavatam 3.11.35 describes "The Sveta-varaha appearance of the Lord is the first birthday*

of Brahma. The birth date of Brahma is in the month of March, according to Hindu astronomical calculation. This statement is reproduced from the explanation of Srila Visvanatha Cakravarti Thakura. At the beginning of the first half of Brahma's life, there was a millennium called Brahma-kalpa, wherein Lord Brahma appeared. The birth of the Vedas was simultaneous with Brahma's birth."

Sri Sveta Varaha

Sri Sveta Varaha

Hiranyaksa hiding behind the legs of Sri Sveta Varaha

Signboard of Sri Sveta Varaha Temple

Sri Kapila Varaha Temple is located on the banks of Ashkunda ghata near Dvarakadisa temple. Lord Varaha washed His hair here after slaying the demon Hiranyaksa. **Sri Adi Varaha Temple** is located near the Bhuteswara Mahadeva temple near Halwai wali bagichi,

directly opposite Balabhadra Kunda, and on the lane that goes besides Lord Nrsimhadeva temple. This is an ancient deity of Lord Varaha.

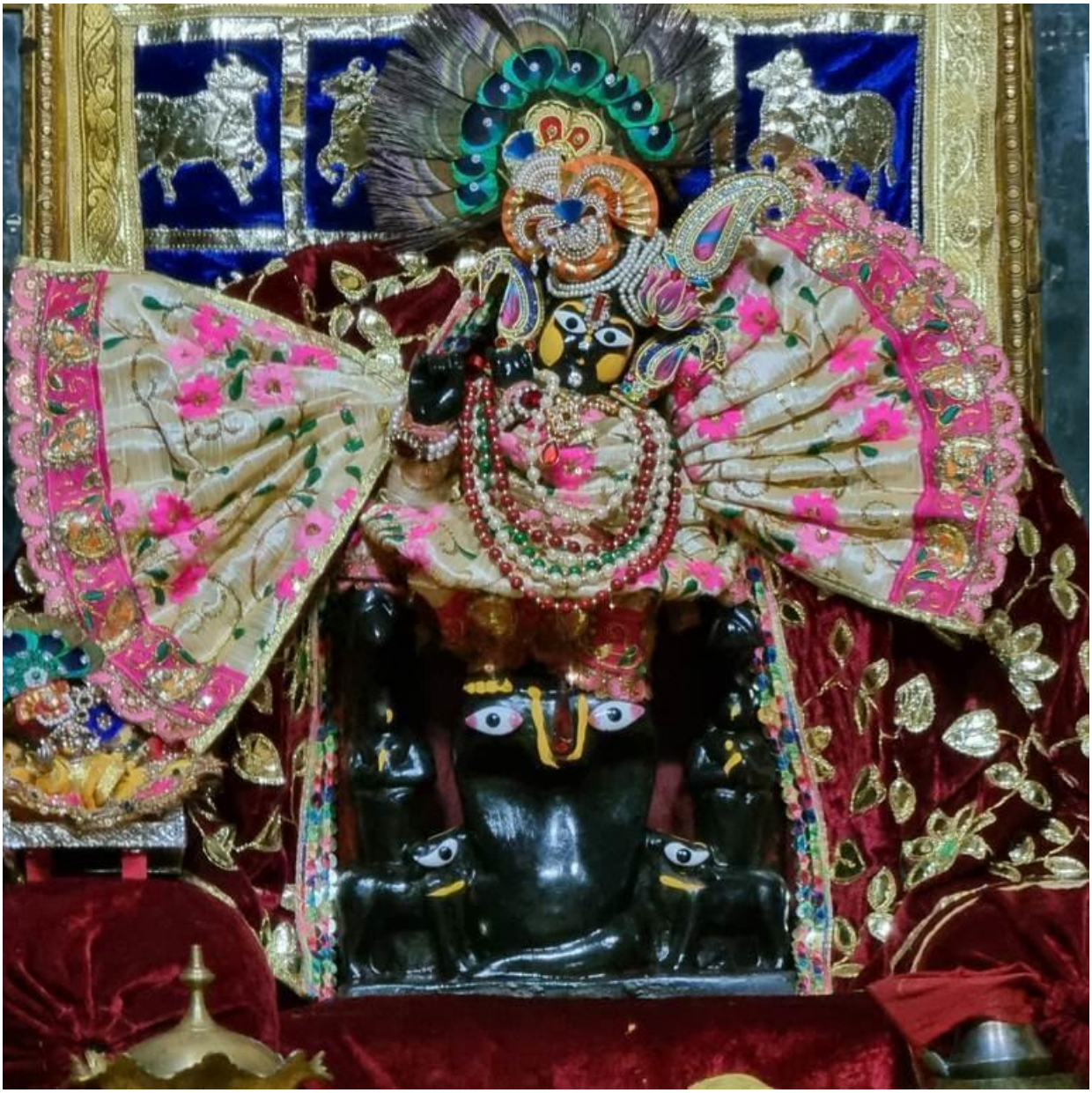
4. Sri Kaliya Mardana and Sri Dauji Ki Haveli Temples

Sri Kaliya Mardana, Sri Dauji Ji Ki Haveli and Sri Laxmi Narayana Temples are situated in front of Sri Lal Varaha Temple in Manik Chowk.

Sri Kaliya Mardana Temple: Sri Kaliya Mardana Maharaja is an exquisitely beautiful and unique deity of Lord Sri Krishna dancing upon the hoods of the Kaliya serpent. The deity is blackish. One can clearly have the unique darshans of Lord Krishna dancing on the hoods of Kaliya. *Srimad-Bhagavatam Canto 10, chapters 16 and 17* describes Lord Krishna's pastime of subduing the gigantic Kaliya serpent (Sri Kaliya Mardana lila).

Sri Dauji Ji Ki Haveli Temple, the house of the elder brother, is in front of Kaliya Mardana Temple and on the side of Lal Varaha Temple. The darshans of this unique and extremely blissful deity of Sri Dauji Ji are most charming.

Sri Laxmi Narayana Temple is located on the side of Kaliya Mardana Temple. Again, like Sveta Varaha, Lal Varaha, Sri Kaliya Mardana and Sri Dauji Ji Maharaja, Sri Laxmi Narayana's deity is extremely captivating, endowed with Their blessings to advance in our Krishna Consciousness.



Exquisitely beautiful Sri Kaliya Mardana Ji

Sri Kaliya Mardana Ji

Kaliya serpent

Sri Dauji

5. Sri Padmanabha Ji Temple

Sri Padmanabha Ji is an ancient, exquisitely beautiful black, self-manifested deity of Lord Vishnu. Lord Caitanya visited this temple during His tour of Mathura. Fondly addressed as Thakura Sri Padmanabha Ji Maharaja, Their Lordships grace everyone with Their most merciful and blessed darshans. This temple is located on the Inner Parikrama Marg of Mathura, which is locally known as Sri Mathura-puri Antargrahi Parikrama Marg. Take the Papad Wali Gali and walk towards Gopal Mandir to a narrow side road and climb further up. The exact location is: 808 Ratan Kund, Mathura.

Sri Padmanabha Ji Temple

6. Kubja Bhavan - The House of Kubja

Kubja is the blessed hunchback woman who smeared Krishna and Balarama with the fine ointments that she was carrying for Kamsa. Kubja's House is at a short distance from Rangesvara Mahadeva Temple and can be reached by taking a path going from just behind. Alternatively, one can also visit here by coming from Vraja Mandala Parikrama Marg. The exact location is: House No- 1698, Holi Gate, Krishna Puri Colony, Antapara, located in Sri Rangesvara Mahadeva Bagichi. The temple has the beautiful Krishna-Kubja deities. In the course of time, so many pastime places have been forgotten, but fortunately Kubja's house, although dilapidated, remains.

Srimad-Bhagavatam Canto 10, chapters 42 and 48 describe the pastime of Kubja (also known as Trivakra). While Krishna and Balarama were walking on the streets of Mathura, They saw her carrying a tray of fine ointments. Lord asked her who she was and requested some ointment from her. Entranced by the Lord's beauty, Kubja gave both Krishna and Balarama a good deal of ointment. In return, Krishna stepped on her toes with His lotus feet, took hold of her chin, and lifted, straightened her spine, and transformed her into an extremely beautiful woman. Kubja then grabbed the edge of Krishna's upper cloth and asked Him to come to her house. Krishna replied that after He had taken care of some business, He would certainly come and relieve her mental torment. Sometime after killing Kamsa, Krishna went to Kubja's house. She welcomed Krishna with great respect, giving Him a raised seat and, together with her female companions, worshipped Him. By embracing Lord Krishna, Kubja freed herself of the torment of lust. Apart from offering sandal paste to Krishna, she had never performed any pious acts, yet simply on the strength of the piety of this single act, she attained the rare personal association of Sri Krishna. *Srimad-Bhagavatam 10.48.11* explains the esoteric meaning behind this pastime.

Garga-samhita states that in her previous birth, Kubja was Ravana's sister Surpanakha. She wanted Lord Rama as her husband, but the Lord had vowed to have only one wife. When He

informed her of this, she became angry and tried to devour Sita-devi. Laksmana swung His sharp sword and cut off her nose and ears. After inciting Ravana to steal Sita, and then watching several of her brothers die at the Lord's hands, a disheartened Surpanakha went to Puskara, where she performed 10,000 years of austerities underwater. As a result, Lord Siva became pleased with her and blessed her to attain the Lord's association in the coming *Dvapara-yuga*.

Kubja Bhavan - The House of Kubja

Sri Krishna Kubja

Krishna stepped on her toes with His lotus feet, took hold of her chin, and lifted, straightened her spine, and transformed her into an extremely beautiful woman.

Krishna at the House of Kubja

7. Kamsa Tila and Rangabhumi - The Wrestling Arena of Kamsa

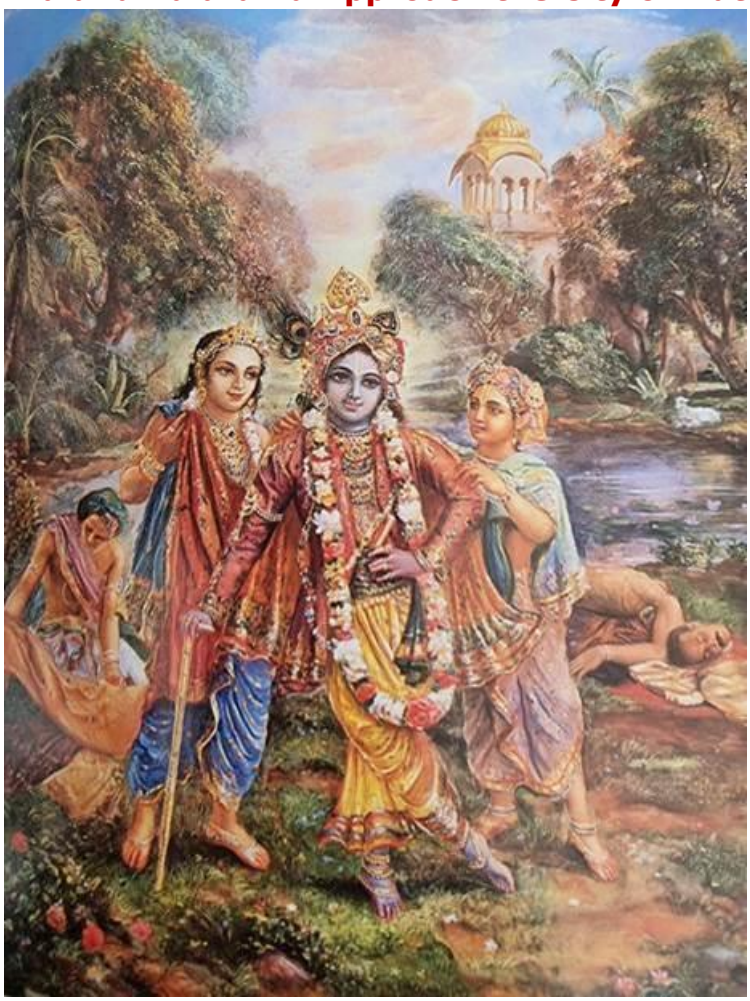
Kamsa Tila is a small hillock where the ruins of Rangabhumi of Kamsa stand. It is located 50 meters up the road from the famous Rangesvara Mahadeva Temple. Ranga means "entertainment." In the grand arena that once stood here, the cunning Kamsa arranged for Krishna and Balarama to wrestle with Canura, Mustika, Kuta, Sala and Tosala. Walking up the staircase, one can see the wrestling arena that still exists. Also, there are murti's of Lord Krishna and Balarama standing side-by-side of Kamsa. On the day of the match, Krishna killed the elephant Kuvalayapida at the gate of Rangabhumi. Carrying one of the tusks on His shoulder, Lord Krishna appeared unprecedentedly beautiful as He entered the wrestling arena.

Srimad-Bhagavatam Canto 10, chapters 41 to 44 describe the wonderful chivalrous pastimes of Lord Krishna in Mathura. *"The Supreme Personality of Godhead, who is the shelter of the complete creation and from whose lotus navel the whole creation is manifested, immediately knocked the crown from the head of Kamsa and grabbed his long hair in His hand. He then dragged Kamsa from his seat to the wrestling dais and threw him down. Then Krishna at once straddled his chest and began to strike him over and over again. Simply from the strokes of Krishna's fist, Kamsa lost his vital force."* (Krishna book, chapter 44)

Krishna, Balarama and Kamsa at Kamsa Tila

Rangabhumi - The Wrestling Arena of Kamsa

Krishna and Balarama Approach the City of Mathura

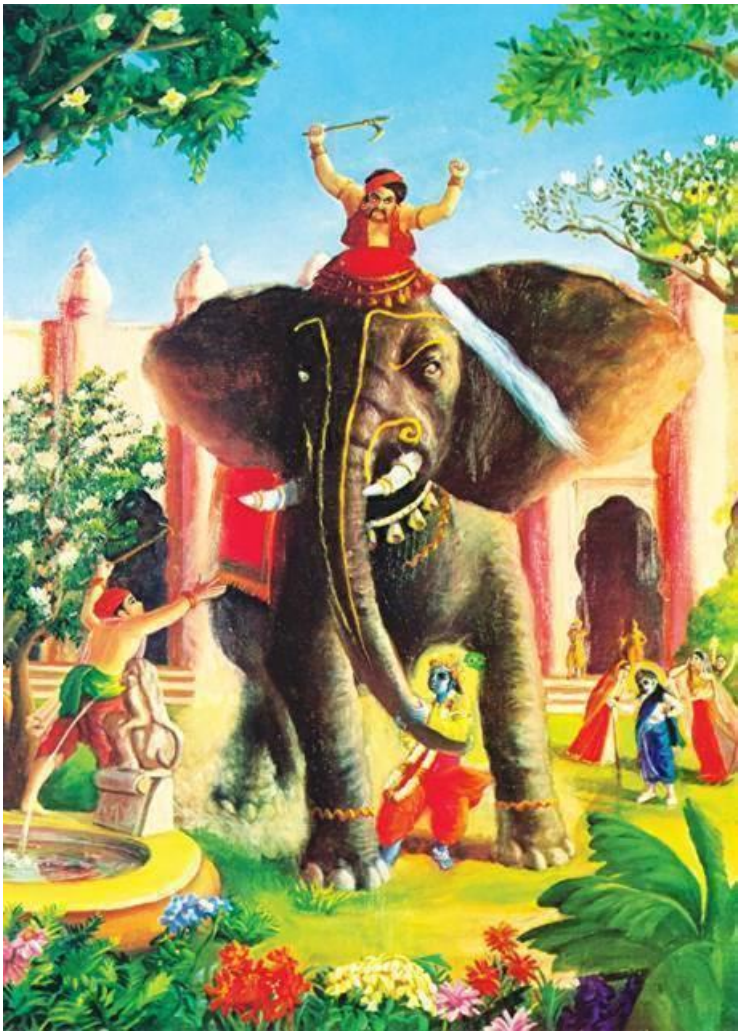


After Krishna had beheaded the arrogant washerman, the Lord put on some of the garments that especially pleased Him, and the cowherd boys also took their pick of the fine clothes.

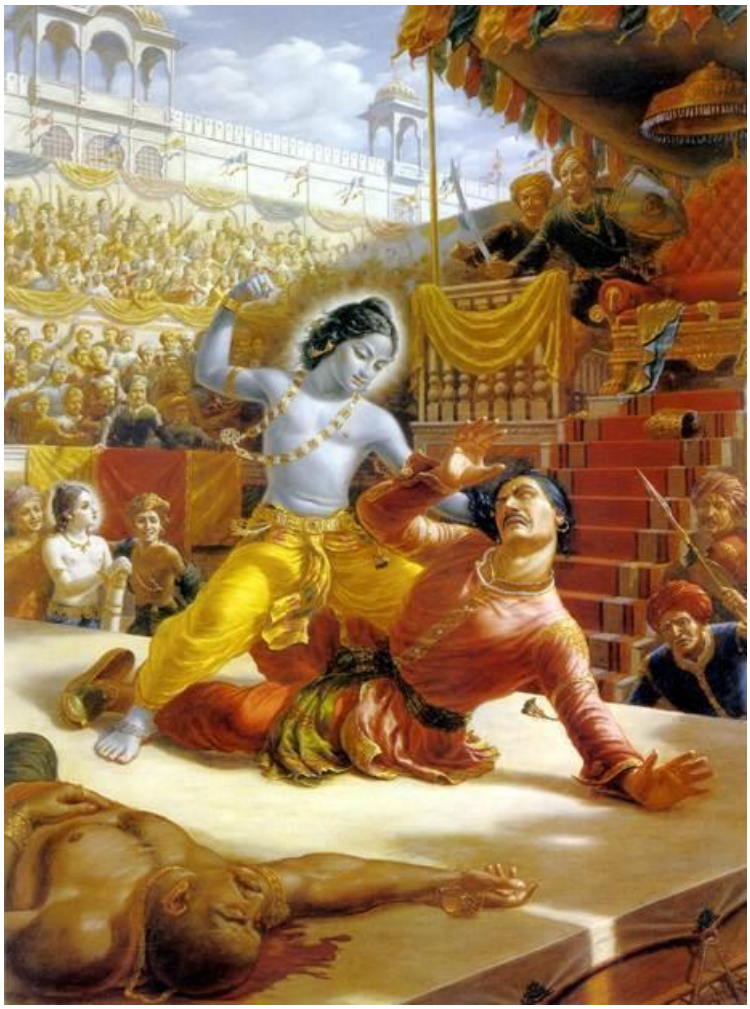
Krishna Receives a Garland

Krishna and Balarama went to a florist by the name of Sudama. The florist immediately came out and with great devotion fell down to offer respectful obeisances. The florist very humbly prayed, "My dear Lord, because You have come to my place, I think all my forefathers and all my worshipable superiors are pleased and delivered. My dear Lord, You are the supreme cause of all causes of this cosmic manifestation, but for the benefit of the residents of this earthly planet, You have appeared with Your plenary portion to give protection to Your devotees and annihilate the demons. You are equally disposed as the friend of all living entities; You are the Supersoul, and You do not discriminate between friend and enemy. Yet You are pleased to give Your devotees the special result of their devotional activities. My Lord, I am praying that You please tell me whatever You wish me to do, because I am Your eternal servant. If You will allow me to do something, it will be a great favor to me." Then the florist Sudama made two exquisite garlands for Krishna and Balarama and presented them to the Lord.

Krishna breaks sacrificial bow



Krishna Kills the Elephant Kuvalayapida



Lord Krishna Kills the Tyrant Kamsa

8. Sri Rangesvara Mahadeva Temple

Sri Rangesvara Mahadeva is the 5500-years-old deity of Lord Siva that Kamsa personally worshipped. He is the protector of south Mathura. On the day before the wrestling match, Kamsa offered worship to Lord Siva in this temple. On Siva-ratri, a wrestling match was organized, and Lord Sri Krishna killed Kamsa. On seeing this, Lord Siva became overjoyed. Thus, Lord Siva got the name “Sri Rangeshwar Mahadeva” and the temple is known as Rangesvara Mahadeva Temple. Every year on Kartika Shukla Dasami, the Chaube community organizes a festival in which a 30-foot Kamsa will be killed by Lord Krishna. It is a famous temple and is a good landmark to visit Kamsa-tila.

Sri Rangesvara Mahadeva, 5500-years-old deity of Lord Siva that Kamsa personally worshipped

9. Visrama Ghata and Yamuna-Yamaraja Temple

Visrama means "rest". Lord Krishna rested here on the banks of Yamuna River after killing Kamsa. Lord Varaha also rested here after His victory over Hiranyaksa. Around this beautiful *ghata*, there are several small temples. The devotees enthusiastically come and take a holy dip in the Yamuna River. In the evening, a spectacular Yamana Arati ceremony takes place. The devotees thong both on the various nicely decorated boats and on the *ghata* to take Arati darshans. On 9 October 1932, Srila Bhaktisiddhanta Sarasvati Thakura initiated the first Vraja Mandala parikrama from Visrama Ghata.

Sri Caitanya-caritamrta Madhya 17.190 mentions that Lord Caitanya bathed in the twenty-four ghats along the banks of the Yamuna, and the brahmana showed Him all the places of pilgrimage. The twenty-four ghats (bathing places) along the Yamuna are (1) Avimukta, (2) Adhirudha, (3) Guhya-tirtha, (4) Prayaga-tirtha, (5) Kanakhala-tirtha, (6) Tinduka, (7) Surya-tirtha, (8) Vaṭa-svami, (9) Dhruva-ghata, (10) Rsi-tirtha, (11) Moksa-tirtha, (12) Bodha-tirtha, (13) Gokarna, (14) Krishna-ganga, (15) Vaikuntha, (16) Asi-kunda, (17) Catua-samudrika-kupa, (18) Akrura-tirtha, (19) Yajnika-vipra-sthana, (20) Kubja-kupa, (21) Ranga-sthala, (22) Manca-sthala, (23) Mallayuddha-sthana and (24) Dasasvamedha.

Visrama Ghata

Visrama Ghata and Yamuna River

Every evening there is ecstatic Yamuna Arati ceremony at Visrama Ghata

Beautiful deities of Lord Krishna at Visrama Ghata

Yamuna-Yamaraja temple: Overlooking Visrama-ghata is a small temple where Yamuna-devi and her brother Yamaraja are worshiped. Yamuna is the daughter of Suryadeva and sister of Yamaraja. In the Lord's Dvaraka pastimes, she is Kalindi, one of His eight principal queens. Once Yamuna-devi served Yamaraja such an excellent meal that he promised her he would not

judge anybody who bathed in her waters on *Yama-dvitiya* (Bhaiya Duj) day, which is the day after Govardhana Puja. In an alcove near Visrama-ghata is **Pippalesvara Mahadeva**, protector of the eastern quarter of Mathura.

Yamuna Yamaraja Temple at Visrama Ghata

Yamuna Ji and her brother Yamaraja

Paintings at Yamuna Yamaraja Temple

10. Sri Kapila Varaha Temple

Sri Kapila Varaha Temple is located on the banks of Ashkunda ghata near the famous Sri Dwarkadisa temple. Lord Varaha washed His hair here after slaying the demon Hiranyaksa. One can have the very beautiful and blessed darsana of Sri Kapila Varaha here.

Sri Kapila Varaha

11. Satrughna Temple

Ramayana describes that, being requested by Lord Rama, Satrughna ruled Mathura after He slayed Lavanasura. The ancient Satrughna Temple is located on Papad Wali Gali near Gopal Mandir in downtown Mathura near Sri Dwarkadisa temple, and stands as a testimony of this pastime. There is a big signboard in front of the temple. Satrughna, the youngest brother of Lord Sri Ramacandra, along with His wife, Srutakirti, grace the main altar at the temple. Several years after Lord Rāma had returned to Ayodhya from exile, a demon, Lavanasura, attacked the city of Mathura. Lord Rama asked Satrughna to protect the citizens of Mathura and thereafter rule it after killing Lavanasura. Satrughna felt extremely morose hearing Lord Rama's request as He didn't want to forgo personal association with the Lord. However, to fulfill the desire of Lord Rama, Satrughna went to Mathura with Lal Varaha deity for His protection. After slaying Lavanasura, Satrughna ruled Mathura. This is one of the temples dedicated to Lord Satrughna. Nearby is the ancient Gopal Ji Temple.

Satrughna and His wife Srutakirti

12. Dhruva Ghata

Bhakti-ratnakara describes that at Dhruva-ghata, upon the insistence of five-year-old Dhruva and seeing his unflinching devotion and determination, Narada Muni told him to go to Madhuvana to worship the Supreme Lord. It is situated to the south of the Bengali ghata in Mathura on the banks of Yamuna River. On a small tila (hillock), there is an ancient temple where we can have the unique and rare *darsana* of Dhruva Maharaja! In the courtyard of the temple, there are lotus footprints of Narada Muni. The *pujari* at Dhruva-ghata Temple says that during the Vraja Mandala Parikrama in the Kartika month, a large contingent of devotees come to visit Dhruva-ghata. During his stay in Madhuvana, Dhruva used to take his bath here in Yamuna. Madhuvana is 13 km from Mathura. At Dhruva-tila in Maholi village of Madhuvana, Dhruva performed his penance until he was bestowed with the darshans of the Supreme Lord.

Srimad-Bhagavatam Canto 4 chapters 8 to 12 describes the wonderful pastime of Dhruva Maharaja. Having been tormented by the harsh words of his stepmother and taking instructions from his mother, Suniti, Dhruva left for the forest to worship the lotus feet of the Supreme Lord. When Narada Muni heard this news, he went to meet Dhruva. When Narada saw the unswayed determination of the 5-year-old Dhruva, he asked him to go to Madhuvana forest and gave him specific instructions to worship the Supreme Lord, giving him the mantra: *Om namo bhagavata vasudevaya*. After five months, his meditation broke, and he saw the Supreme Personality of Godhead, Lord Narayana, personally present before him.

Dhruva Teela

Dhruva Maharaja

Beautiful Sri Sri Radha Krishna at Dhruva Ghata

Footprints of great sage Narada Muni

Narada Instructs Dhruva

The boy Dhruva told Narada Muni of his desire to have a position and kingdom more exalted than any yet achieved by anyone, even his fathers and grandfathers, and he asked Narada what was the best way to achieve this. When Narada saw that Dhruva would not be swayed from his determination to fulfill his desires, he instructed him on the path of devotional service to the Supreme Personality of Godhead.

13. Sapta Rsi Mandira - Rsi Tirtha

Sapta Rsi Mandira is in the Rsi-tirtha area of Mathura. It is a 5 min walk from Dhruva-ghata to the north of Bengali-ghata on Vraja Mandala Parikrama Marg. This is where the *sapta* (seven) *rsis*, namely Kasyapa, Atri, Vasistha, Visvamitra, Gautama, Jamadagni and Bharadvaja performed the yajnas. At the main temple altar, there are deities of the *Sapta Rsis*. In front of the altar, there is a hillock, which is the actual spot where they performed the yajnas. Digging a little into the top of the hill, one finds the soil is ashy. The Chief Mahant of this Temple is amicable and welcomes the devotees. The ancient hillock where the yajnas were performed is nicely protected. The entire area is tranquil and soaked with devotion. *Srimad-Bhagavatam Canto 4 chapter 8 verse 42* mentions Rsi-tirtha, Dhruva-ghata and other prominent holy places in Mathura. *Srimad-Bhagavatam Canto 8 chapter 13* describes the Sapta Rsis. Their planets form the constellation known as "the Big Dipper." The exact address is: 1211/6 Sapt Rishi Temple, Mathura.

***Sapta rsis*, namely Kasyapa, Atri, Vasistha, Visvamitra, Gautama, Jamadagni and Bharadvaja performed the yajna**

Ashy soil of the yajna performed by the Sapta Rsis

14. Bali Tila

Bali-tila is the sacrificial arena of Bali Maharaja and where the astonishing pastime of Bali Maharaja offering three steps of land to Lord Vamana and thereafter, Lord Vamana enveloping

the entire cosmic creation took place. It is on a small hillock near Surya-ghata, 200 meters walk from Sapta Rsi Mandira, while going towards Kubja's House via the back road leading to the famous Rangesvara Mahadeva temple. On top of the hill there is an ancient temple with the remarkably beautiful deities of Lord Vamana on one altar and Bali Maharaja along with Sukracarya on another altar. *Srimad-Bhagavatam Canto 8 chapters 15 to 22* describe the astonishing pastime of Lord Vamana and Bali Maharaja.

Lord Vamanadeva

Bali Maharaja and Sukracarya

Blessed Lotus Feet of Lord Vamana

Lord Vamanadeva Expands His Footstep To The Edge Of The Universe

15. Ambarisa Tila

Ambarisa-tila stands as witness to the glories of the great devotee Ambarisa. It is not easy to locate Ambarisa-tila as there is no signboard, and not many locals know the significance of this important tirtha. Entrance is through Sri Baba Jaharveer Mandir. On top of this board, "Taposthali of Maharaja Ambarish" is engraved on black stone. The nearest landmark is RCA College, Kacchi Sadak, Vrindavan Road. Ambrisa-tila is on a small hillock. On top of the hill, there is Hanuman Ji temple. **Cakra Tirtha** is located 100 meters from Ambarisa Tila. This is the place where Maharaja Ambarisa pacified the Sudarsana cakra by offering various prayers. The Sudarsana cakra of the Supreme Lord remained here after this pastime to continue protecting Ambarisa Maharaja. At Cakra-tirtha there is a deep kunda. On the side of the kunda, there is an ancient Lord Siva temple. **Durvasa Muni Asrama** is just across the Yamuna River from here. This pastime duly reminds of the havoc caused by Vaisnava *aparadha* and that we strengthen our efforts to avoid having history repeat itself. *Srimad-Bhagavatam Canto 9 chapters 4 to 5* describes this wonderful pastime of Maharaja Ambarisa and Durvasa Muni.

Ambarisa Tila

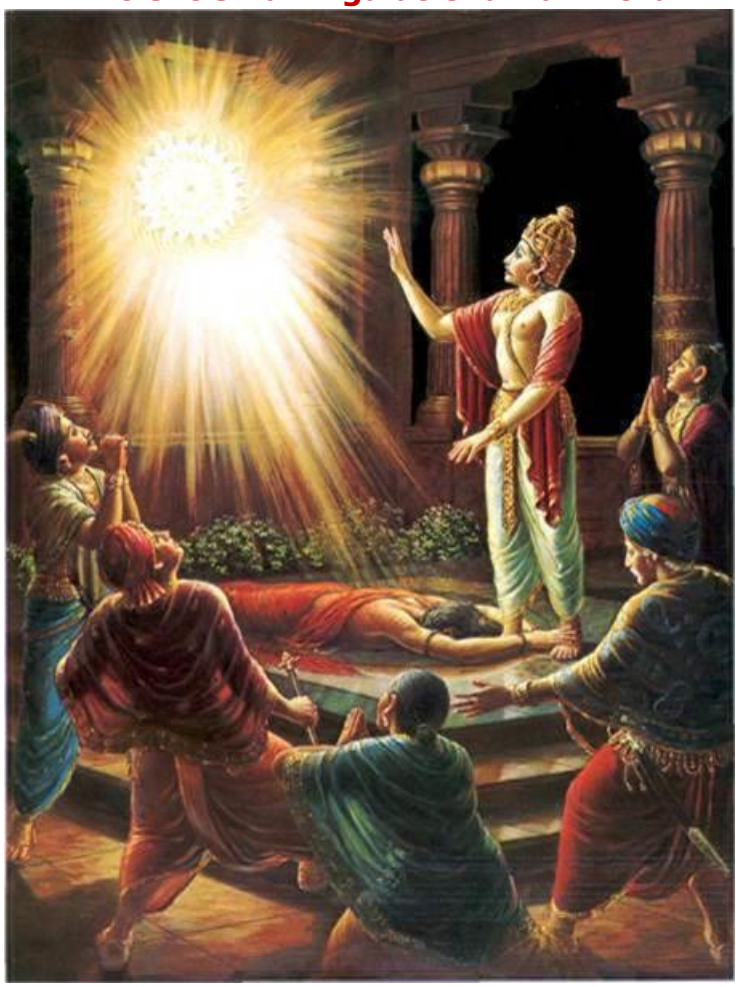
Hanuman Ji at Ambarisa Tila

Entrance is through Sri Baba Jaharveer Mandir

On this board, "Taposthali of Maharaja Ambarish" is engraved on black stone

Chakra Tirtha where Maharaja Ambarisa pacified the Sudarsana cakra sent by the Supreme Lord

Ancient Siva-linga at Chakra Tirtha



Maharaja Ambarisha Protects Durvasa Muni from the Sudarshana Chakra

16. Lord Nrsimhadeva Temple

The ancient and unique Lord Nrsimhadeva Temple is located directly across the main lane that goes to Sri Bhutesvara Mahadeva Temple. Fondly addressed as Thakura Sri Nrsimhadeva Ji Maharaja, one can also have the blessed darshans of Prahlada Maharaja standing next to Nrsimhadeva. This temple is served and maintained by Mathura Vyapar Samiti.

Lord Nrsimhadeva

17. Sri Adi Varaha, Balabhadra Kunda, Uddhava Ji Temple, Baldeo Ji Temple and Gaudiya Matha

Balabhadra Kunda is a large pond that is situated opposite the road near the famous Sri Bhutesvara Mahadeva Temple.

Sri Adi Varaha Temple is located near the Bhuteswara Mahadeva temple at Panchayati Halwai Bagichi, directly opposite to Balabhadra Kunda on the lane that goes besides Lord Nrsimhadeva temple. This is an ancient, very charming deity of Lord Varaha. *Srimad-Bhagavatam Canto 3 chapters 13 to 19* describes Lord Varaha's pastimes.

Sri Uddhava Ji Temple: Rare and unique Sri Uddhava Ji Temple is located next to Balabhadra kunda. Here one can have the rare darsana of Uddhava, the eternal associate of Lord Krishna.

Sri Baldeo Ji Temple is located behind Sri Uddhava Ji Temple near Balabhadra kunda. The beautiful and most merciful deity of Lord Balarama and His eternal consort Revati grace the altar. Near the temple, there is a nice Gaushala. This temple is maintained by the Rajasthan government.

Gaudiya Matha is located opposite Sri Uddhava Ji Temple near Balabhadra kunda. There is no sign outside except 'Vaitika Sri Krishna Balarama Mandira and Siva Mandira' written on top of the main gate. Inside the temple, there are beautiful deities of Sri Sri Krishna Balarama, small deities of Sri Sri Radha Krishna and Sri Sri Gaura-Nitai. On the side, there is a large deity of Ganesa Ji. In the temple courtyard, there is an ancient banyan tree.

Sri Adi Varaha

Sri Uddhava Ji

Sri Baldeo and His consort Revathi Ji

Sri Sri Krishna Balarama at Gaudiya Matha

Balabhadra Kunda

18. Sri Bhuteswara Mahadeva Temple

The famous Bhutesvara Mahadeva, lord of the bhutas (ghosts), is a tall, white *Siva-linga*. In addition to being a *dik-pala,* protector of Mathura, Bhutesvara Mahadeva is also one of the four *kseta-palas*, protectors, of Vrajabhumi. To the right of the Bhutesvara temple are some old,

steep steps that lead down into an incense-filled temple room dedicated to Patalesvari-devi, Bhutesvara Mahadeva's wife. Lord Caitanya visited this temple. In the *Adi Varaha Purana*, Lord Varaha glorifies Bhutesvara Mahadeva, as described in *Bhakti-ratnakara*.

Sri Bhuteswara Mahadeva

19. Sri Dirgha Vishnu Temple

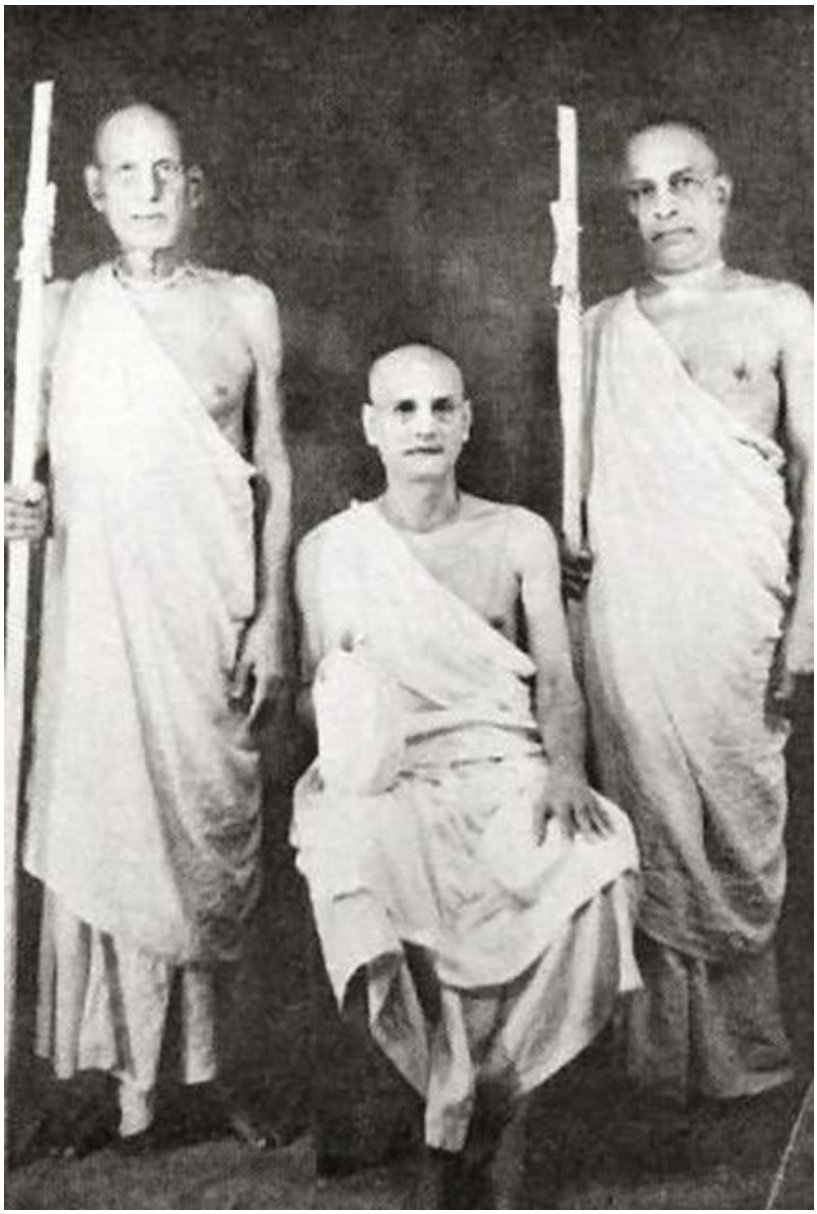
This 5000-year-old Dirgha Vishnu beautiful deity of Dirgha was established by Vajranabha, the grandson of Lord Krishna. Dirgha means huge. When Krishna, Balarama and Their cowherd friends were proceeding to Kamsa's wrestling arena, Sridama and other sakhas asked Krishna, "Friend, are You going to the wrestling arena? Your body is small and tender. How will You kill the mighty Kamsa?" Sri Krishna then displayed His huge (dirgha) form, carrying a conch shell, disk, club, and a lotus flower. Thus, the sakhas were convinced that their Kanhaiya could do anything by the mercy of Narayana and that Narayana sometimes manifested through Him. Happily, they danced towards the wrestling arena with Sri Krishna.

Lord Caitanya Mahaprabhu visited Dirgha Vishnu Temple. A small deity of Lakshmi Ji is also present. One time, Lakshmi, the eternal consort of Lord Vishnu, developed a sense of pride of her beauty. So, when the Lord appeared, He manifested His beautiful form to break Lakshmi Ji's pride. That is why Lakshmi Ji is praying behind the Lord with folded hand feeling guilty. Aurangzeb attacked this temple 21 times because his brother whom he wanted to kill was hidden in this temple at that time. Local people tried many plans to save the temple. They made a tiger statue in front of the temple so that Aurangzeb think that it was Durga devi temple, because Aurangzeb feared and didn't demolish Durga temple. This temple is situated near Bharatpura Gate on the Ghiya Mandi Road.

Sri Dirgha Vishnu

20. Sri Kesava Ji Gaudiya Matha - Where A.C. Bhaktivedanta Swami Prabhupada accepted Sannyasa

In 1959, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada accepted sannyasa here from Bhakti Prajnana Keshava Gosvami Maharaja. Stunningly beautiful Sri Sri Radha-Vinoda-Bihari are the presiding deities. A neem wood deity of Sri Caitanya Mahaprabhu was personally donated to the Matha by Srila Prabhupada. The Temple has beautiful dioramas of the Lord's pastimes. It is situated near Sri Rangesvara Mahadeva Temple and a short walk from Kamsa-tila.



Sannyasa ceremony of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

21. Sri Dwarkadisa Temple

Sri Dwarakadhisa Mandira is popular in Mathura. Built in 1814 by Seth Gokul Das Parikh, the treasurer of then Gwalior State (Scindia), the Lord is worshiped in this palatial temple in full opulence as Raja di Raja Dvarkadhisa, meaning, the King of Kings. The interiors of the temple are finely carved in Rajasthani architecture. On another altar in the courtyard of the temple, there is a Saligrama Temple. The temple has unusual opening and closing timings. Inside the temple, one can get the traditional style Dvarakadhisa Maha-Prasada. It is walking distance from Visrama-ghata. Festivals like Holi, Janmastami and Diwali are celebrated with a lot of pomp and grandeur in the temple. Presently, the management of the temple is looked after by the followers of Sripad Vallabhacharya.

Raja Di Raj (The King of Kings) Sri Dwarkadisha Temple Mathura

Sri Dwarkadisha

Sri Dwarkadisha Maha-Prasada

22. Sri Vijaya Govind Ji and Sri Govardhana Nathji Maharaja Temples

The beautiful and majestic Sri Vijaya Govind Ji temple is located at Chatta Bazar. The darsana of Sri Vijaya Govind Ji is extremely charming. Sri Govardhana Nathji Maharaja Temple is located near Sri Dvarakadhisa Mandira.

Beautiful Sri Vijaya Govind Ji

Sri Govardhana Nathji Maharaja

23. Kamsa Qila - Residence of Kamsa

This is the actual spot where Kamsa's palace stood. It is located on a hillock overseeing the picturesque banks of the Yamuna River. Vasudeva-ghata, Brahma-ghata and Vaikuntha-ghata are the famous ghatas near Kamsa Qila. Currently, Qila is in ruins.

24. Sri Gaura Govinda Gaudiya Matha

It is situated close to Potra Kunda and Sri Krishna Janmabhumi. Under the tree, next to the Matha, Lord Caitanya Mahaprabhu chanted His japa constantly when He was in Mathura. One can have the darsana of the beautiful Sri Sri Gaura-Nitai deities.

Sri Gaura Govinda Gaudiya Matha near Sri Krishna Janmabhoomi

Sri Gaura Govinda Gaudiya Matha

Map of Mathura Parikrama

Lord Krishna and Balarama in Mathura

Being extremely fearful of the prophecy of imminent death at the hands of Krishna, Kamsa inflicted atrocities upon Yadus and sent several powerful demons over the years to kill Krishna.

Having heard about the tremendous prowess of Krishna and Balarama, Kamsa was in great anxiety. He asked Akrura to bring Them to Mathura on the pretext of *Dhanur-yajna*. As the two Lords walked through the streets of Mathura, the inhabitants welcomed Them with great respect. They showered flowers on the Lord, embracing Them in their joyful hearts. They had often heard about Him and had developed a deep attraction to Him. They were overwhelmed with happiness, and all their distress due to His absence was eradicated. Lord met a washerman who was faithful to Kamsa and refused Their request for new clothes. Krishna struck the impudent man with His fingertips, separating his head from his body. The Lord and His cowherd friends then took the clothes they wanted. Next, Krishna and Balarama met a tailor who lovingly adorned Them with cloth ornaments. They then met the florist Sudama, whose welcome overflowed with devotion. He offered Them beautiful flower garlands with heartfelt prayers. Lord then met Kubja, the hunchback maidservant of Kamsa. She applied Them with fine ointments that she was carrying for Kamsa. In return, Krishna stepped on her toes with His lotus feet, took hold of her chin and lifted it, straightening her spine and transforming her into a beautiful woman. Next, Krishna went to the sacrificial arena where the mighty bow was kept. He forcibly picked up the bow, easily strung it and in an instant broke it in half, producing an ear-splitting sound that filled the heavens and struck terror in the heart of Kamsa. The many guards attacked Krishna, but Krishna and Balarama simply picked up the two halves of the bow and beat the guards to death. Next, the Lords annihilated a company of soldiers sent by Kamsa, and then They left the arena. When the wicked Kamsa heard how the Lord had easily broken the mighty bow and destroyed his soldiers, he spent the night in great anxiety. He saw many ill omens portending his imminent death. Next morning, when Krishna and Balarama were entering the wrestling arena, They encountered the elephant Kuvalayapida. The mighty elephant grabbed Krishna with his trunk, but the Lord struck back and then disappeared from the beast's sight between his legs. Finally, Krishna removed one of his tusks and beat him and his keepers to death. *Sprinkled with the elephant's blood and carrying one of his tusks on His shoulder as a weapon, Lord Krishna appeared unprecedentedly beautiful as He entered the wrestling arena. There, the various classes of people saw Him in different ways, according to their specific relationship with Him.* Deciding to wrestle, Lord Krishna faced off against Canura, and Baladeva took on Mustika. Seeing the violent battle, everyone condemned Kamsa. Krishna then grabbed Canura's arms, whirled him around several times and threw him to the ground, killing him. Mustika met a similar fate.

Except for Kamsa, everyone present cheered Krishna and Balarama. In a rage, he stopped the festive music and ordered that Vasudeva, Nanda, Ugrasena and all the cowherds be severely punished, and that Krishna and Balarama be driven from the assembly. Krishna became furious when He heard Kamsa speak this way. He instantly leapt onto the lofty royal dais and grabbed Kamsa by the hair, hurled him down onto the floor of the wrestling ring and threw Himself on top of him. In this way, Kamsa met his death. Because of fear, Kamsa had always thought of Krishna. After his death, he gained the liberation of having a form like the Lord's. Kettledrums resounded in the sky as the joyful demigods rained flowers and chanted the glories of Lord Krishna and Balarama. *The wives of Kamsa, grieving for their husband, lamented that he had died because of his violence toward other living beings and his lack of respect for Krishna, the Supreme Soul, who creates, maintains and destroys the entire universe*. The Lord then released Vasudeva and Devaki from bondage. *Krishna offered obeisances at His parent's feet, but they, now understanding Him to be the Supreme Personality of Godhead, did not embrace Him.* Seeing that His parents had realized His true position, Sri Krishna expanded His Yogamaya to again make them think of Him as their dear child. He then offered Kamsa's kingdom to Ugrasena. Later, Jarasandha attacked the Yadavas in Mathura seventeen times. Each time, Krishna and Balarama destroyed his armies totally. When Jarasandha prepared to attack for the 18th time, Kalayavana, who had been searching for a worthy opponent, was sent by Narada Muni to fight the Yadavas. With thirty million soldiers, he laid siege at Mathura. Upon seeing the Yadavas in danger, Lord Krishna

constructed a wonderful city of Dwarka within the sea as a safe haven. He then brought them all there by His mystic power. Lord Krishna lived in Mathura for 18 years before moving to Dwarka.

Useful Resources:

Vraja Mandala Darsana - A 30 Day Parikrama Experience:
https://www.amazon.com/Vraja-Mandala-Darsana-Parikrama-Experience/dp/8193563557 (book)

Glories of Mathura: https://vedabase.io/en/library/nod/12
Mathura Yatra by HH Indradyumna Swami:
https://www.youtube.com/watch?v=mCWIQlYRGic

The Advent of Lord Krishna: https://vedabase.io/en/library/sb/10/1
Prayers by the Demigods for Lord Krishna in the womb:
https://vedabase.io/en/library/sb/10/2
The Birth of Lord Krishna: https://vedabase.io/en/library/sb/10/3

Krishna and Balarama Enter Mathura: https://vedabase.io/en/library/sb/10/41
The Breaking of the Sacrificial Bow: https://vedabase.io/en/library/sb/10/42
Krishna Kills the Elephant Kuvalayapida: https://vedabase.io/en/library/sb/10/43
The Killing of Kamsa: https://vedabase.io/en/library/sb/10/44
Krishna Pleases His Devotees: https://vedabase.io/en/library/sb/10/48

Kubja's pastime with Lord Krishna in Mathura (Srimad-Bhagavatam Canto 10, chapters 42 and 48):
https://vedabase.io/en/library/sb/10/42 (chapter 42)
https://vedabase.io/en/library/sb/10/48 (chapter 48)

https://iskcondesiretree.com/profiles/blogs/vraja-mandala-parikrama (check)

Vraja Mandala Parikrama (Set of 4 DVDs) - A documentary on ISKCON's Vrindavan Vraja Mandal Parikrama by HH Bhakti Caitanya Swami:
https://www.touchstonemedia.com/products/vraja-mandal-parikram-set-4-dvds-touchstone-media

Vraja Mandala Parikrama: https://vrajamandaladarsana.com

Mayapur TV: https://www.youtube.com/@MayapurTVOfficial

Holy Pilgrimages – Journey to Holy Dhamas: www.Holy-Pilgrimages.com
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Holy Dham: www.HolyDham.com

Hare Krishna Hare Krishna Krishna Krishna Hare Hare |
Hare Rama Hare Rama Rama Rama Hare Hare ||